



## Raf' ul-Hijaab 'Anil-Farq Bayna D'awah Ahl us-Sunnah Wa Da'wah Ahl ul-Bida' wal-Ahzaab

Uncovering the Difference Between the Call of Ahl us-Sunnah and the Call of  
the People of Innovation and the Sects<sup>1</sup>

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### PART II

#### THE TEXT

**POINT 9. The Methodology (Manhaj) of Ahl-us-Sunnah:** All of it is the truth, because it is Islaam. Error only comes by way of individuals amongst the adherents of Ahl-us-Sunnah. However, as a whole, they will never unanimously agree upon an error or a deviation. As for the methodologies of the innovators and the modern-day sects, then it is not possible that they can be true from all aspects. Rather, there is truth in them to the extent of how close they are to the Sunnah, and there is falsehood in them to the extent of how far away they are from the Sunnah. So if the adherents to these (deviant) methodologies were to adhere to all of their principles, they would not actualize the correct servitude to Allaah, Lord of the Worlds. This is contrary to Ahl-us-Sunnah, for the truth is their way, and the Sunnah is their slogan and identity. As for those besides them, their manhaj (methodology) is not infallible (i.e. perfect) and their unanimous consensus (Ijmaa') is not a proof.

**POINT 10. Ahl-us-Sunnah** encourage the people to follow the Scholars according to the religious evidences. And they return to the people of knowledge in issues of *Ijtihad*, where the proofs contend with one another and the matter becomes confusing to the seeker (of truth). They know that the *Ijtihad* of the scholars is better than their own *Ijtihad*. And if a student disagrees with his shaikh (teacher) with regard to some evidence (that is used), then he asks Allaah to have mercy on his shaikh and for Allaah to forgive him. This is contrary to those other than Ahl-us-Sunnah, for they do not return to their scholars, but rather they turn back to the opinions of their groups. And they accuse the scholars by claiming that they are on (someone's) payroll, or that they have cowardice, or that they have an inclination towards worldly matters. And if they accept a legal ruling (*fatwa*) from the scholars, then it is only because it is in accordance with what serves their ideas. So in this situation, they raise the status of the scholars and speak highly of them. So it is like they are scholars to them only when there is a need. And when there is no need (for them), they consider them to be

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ignorant about the current affairs of the Muslim nation. So it is as if they are the masters of these scholars, turning to them for the religious ruling (*fatwa*) that serves their interests, just as masters turn to their servants. Allaah says: **"It is a grievous thing that issues forth from their mouths. It is nothing but a lie."** (Q.18: 5).

**POINT 11. Ahl-us-Sunnah** are far removed from *fitnah* (causing mischief and mayhem). Their *Da'wah* (Call) instead weakens *fitnah*. But as for others, then they call towards *fitnah*! And even if some of them do not call to it, then indeed their methodology (*manhaj*) serves as a fertile ground wherein *fitnah* can spread and flourish, whether they know it or not! Since the *Da'wah* (Call) of Ahl-us-Sunnah is pure and clear, then indeed it leads to purity and tranquility. Others love hunting in the dust cloud or in murky water [i.e. aimlessly], climbing the slopes of mishaps with the hope of achieving their aim.

**POINT 12. Ahl-us-Sunnah** are concerned with building a solid foundation upon the correct and authentic Creed, and with secretly or openly persevering on Allaah's Commands. They look towards the top with regard to the *ummah* (of Muslims) that they are in need of *Da'wah* (being called to the truth), so that Allaah can rectify their affairs. So they advise the *ummah* in the best of manners and they remind them of the right of Allaah and the right of the subjects. And even though they detest what comes from them and others from their opposition to the Commands of Allaah, they still do not conspire against the Muslim leaders in authority – even if they may be oppressive. This is contrary to those other than them, for they are not concerned with calling to the correct 'Aqeedah (Creed and Belief), nor with reviving the Sunnah and destroying innovations. Rather, their only concern is when they can get their hands on the reign of affairs. Even if the societies resound with evident polytheism (*shirk*) or open disbelief (*alkufr al-bawaah*), they perceive that now is not the time to call towards (rectifying) that. And if they are unable to achieve their goals, they ignite the fires of *fitnah* here and there, at times with the roaring of large outbreaks and at other times with the outcries of public demonstrations. The result of this is **"Levels of darkness, one over another"** (Q: 24: 40). Even if some people do these things with good intentions, their hunger is still not satisfied and quenched. And Allaah is the One in whom we seek assistance!

**POINT 13. Ahl-us-Sunnah** do not call people to make oaths of allegiance (*bay'at*) or various loyalties to groups within the Muslim Ummah. Rather, they give allegiance to those who the people of *Halli wal-'Aqd* (influential people in authority) have entrusted with authority, or to whoever usurps it (the power) by force. This is in order to bring together unity and peace. They admonish those who oppose this to fear Allaah with regard to the Muslims and to not increase the Muslims in separating and causing divisions amongst themselves.

**POINT 14. Ahl-us-Sunnah** do not curse the leaders and rulers while on the pulpits (*mimbars*) or in other places. They do not popularize their errors to the people nor do they stir up the masses and common people concerned with the Ummah against them. On the other hand, they do not flatter them nor do they seek to be close to them and benefit from their worldly power. On the contrary, they sincerely advise them, directing them to what will help them establish the rights of Allah and the rights of the servants. They involve themselves only with the *Da'wah* (Call) to Allaah, due to Allaah's saying: **"Verily, Allaah**

**does not change the condition of a people until they first change what is with themselves”** (8: 53). They hear and obey in matters of goodness and they have patience under affliction. They turn to Allaah to uplift the anxieties of the Muslims. They do not burden themselves in justifying positions nor in making flimsy excuses, for indeed **“The Religion (Deen) is naseehah (sincerity/advice).”**

**POINT 15. The Sunni (adherent to the Sunnah)** searches for evidence. If he finds it, then he forms a firm belief. Others form firm beliefs first. Then if evidence is requested from him for what he says, he begins to look for proofs, even if he does not find anything except *“that which has been killed by strangulation (al-munkhaniqah), or by a violent blow (al-mawqoodhah), or by a headlong fall (al-mutaraddiyah), or by being gored to death (an-nateehah)”*! (Q.5: 3) This is from the misfortunes of forming a firm belief before seeking evidences.

**POINT 16. Ahl-us-Sunnah** do not counter error with error. Rather, they counter falsehood with truth and misguidance with guidance. They are not concerned with attaining their objectives by any means necessary. So to them, the goal does not cause the Religion to be wrapped up by the means. Rather, there must be religious intent in the goal as well as the means. Others are concerned with gaining positions, whether rightfully so or unjustly, and they are prepared to screen themselves with (fake) coverings in every gathering. And they are prepared to be rationalist or interpretive. But Allaah protects whom He pleases.

**POINT 17. Ahl-us-Sunnah** follow what is clear from the proofs and the issues. They refer the parts to the whole, joining what (texts and issues) are similar in nature and separating those that contradict and oppose. And their speech ties them both together. Their fataawaa are firmly established and stable. And if they change, it is based on some evidence. Others follow ambiguities (*mutashaabihah*) in speech. And it does not strike them to strive in establishing a principle, even if it contradicts other principles that have priority with them. Thus their speech throughout is contradictory. And their fatwa is not linked with any evidence whatsoever.

**POINT 18. The comprehensive scope of Ahl-us-Sunnah** is that of calling towards every good and forbidding every evil, according to what is possible in light of the Sharee’ah. So Ahl-us-Sunnah have completeness in their beliefs, Call (*Da’wah*), worship and method of training and organizing. If any shortcoming or deficiency is found, then it is in individuals and not in the manhaj (itself). Their scope is not that of plunging headlong into today’s politics, or being concerned with what is called “Islamic Discharging” and the “Islamic Comeback” and so on from other things, of which it is correct to say that “they are called by other than their proper names.”

**POINT 19. Ahl-us-Sunnah** minimize the erring of those who oppose them from amongst their own ranks, while acknowledging their positions. But the innovators declare those who oppose them as being unbelievers (*kuffaar*), even if they are from among their Imaams. So they say "He has apostated" or "He has disbelieved" and so forth.

**POINT 20. Many of these sects** like to present that they are following the madhaahib of Ahl-us-Sunnah. But when speaking openly about other than their (Ahl-us-Sunnah’s) beliefs, they are not direct. So you will not see them speaking openly about their belief except with those whom they feel are reliable to them. And they conceal from the people the evil of their

beliefs and the vileness of their ways. As for the Ahl-us-Sunnah, then they are clear upon the truth. Those who oppose them or abandon them will not be able to harm them until the command of Allaah comes and they are upon that.

**POINT 21. Ahl-us Sunnah** call to Following (the Sunnah) and Uniting, for they are Ahl-us-Sunnah wal-Jamaa'ah (People of the Sunnah and Unified Community). On the other hand, others call to (only) Uniting, even if it is against the Sunnah. So the grave worshiper, the Shiite, the Kharijite and others remain on the same beliefs and practices they are upon, even though they may stay for years in the Da'wah - for it does not matter so long as they add to the numbers in the group!! And so he contributes what he is upon to them!! On the other side of these people are those who focus on an issue without considering the condition of the people, even though the ummah is in division! The true path lies between these two extremes.

**POINT 22. Ahl-us-Sunnah** link the people with the "evidence" and the understanding of the Scholars. Others link people to oaths and pledges. And if these people try to correct their movement and commit themselves to the Salafee Manhaj, they are threatened by them with laws that necessitate the nullification of the pledge and the withdrawal of the oath! And after this, they are convinced by them that "Whoever dies without a bay'ah (oath of allegiance) on his neck, [i.e. without giving bay'ah to a Muslim leader], has died the death of someone in the Days of Ignorance (i.e. not Muslim)." But this is in spite of the meaning of this hadeeth being the bay'ah to someone whom Allaah gave authority to run the affairs of the Muslims, and whom the Muslims gather around to support, as has been explained by Imaam Ahmad (rahimahullaah).

**POINT 23. Ahl-us-Sunnah** do not appoint someone who is ignorant of the Religion to lead the Da'wah (Call), nor do they select someone who spreads fitnah or someone one who yearns after the worldly life. This is contrary to others, for their leadership is assumed by one who has no link whatsoever to knowledge of the Sharee'ah nor does he even understand the Creed of the Salaf. In fact, he may even be given control over the center of instruction and direction!

**POINT 24. Ahl-us-Sunnah** are the most knowledgeable amongst mankind of the truth and the most merciful amongst them towards the creation. So their rules and principles are based on thorough investigation. Others know only one aspect of knowledge while neglecting many other aspects of it, establishing one principle while destroying many others. So Ahl-us-Sunnah are the people of knowledge. You can see them treating the people with mercy, giving everything its due right. They do not raise and dignify the lowly (common person) nor do they lower the dignified. Nor do they disregard and minimize what the people have. Perhaps the innovator may have some knowledge, but if it were not for the Ahl-us-Sunnah teaching them, their knowledge would depart!